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ABSTRACT

In depth psychological self-realization, known as transcedence or cosmic consciousness, is an individual's personal experience of reality. It is an internal, subjective, wordless perception of the essential wholeness of the universe and the individual within it. Little mention is made of mankind collectively in this philosophy. Forms of society are often put aside as necessary evils which the self-realized individual must overcome to reach his cosmic state of consiousness. However, although transcedence may be experienced only by an individual, it does not have to be at the disdain of the social order. The freedom and meaning to the world which the transcendent individual seeks can come about not in escape from the world but in satisfaction derived from well conceived and executed action in the world. Meaning comes from humane movement directed by the individual. Freedom is not an idealistic static state of being but of being towards. If gifted individuals flee from this responsiblity of freedom and meaning, they become responsible for the uncertainty and chaos that they leave behind. (Author/DE)

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Self-Realization and the Social Order
Education and the Evolution of Consciousness

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Self-Realization and the Social Order

"One cannot live from anything except what one is" C. G. Jung

Self-Realization

a. Transcendence and the Individual.

Jung, Maslow, and others have brought into the language of psychology what poets and essayists had called transcendence. A fresh kind of individualism has been fostered by the Romantic tradition in letters and philosophy. Egalitarianism and equality have become active principles in politics and a chief aim of educators the fulfillment of a single person's character and personality. To understand this aim we can consider these words of Ralph Waldo Emerson: "When good is near you, when you have life in yourself, it is not by any known or accustomed way; you shall not discern the footprints of any other; you shall not see the face of man; you shall not hear any name;--the way, the thought, the good, shall be wholly strange and new."[1]

In depth psychology self-realization is a secular ideal with the actualized individual as hero. When Jung writes of the importance of the individual, he says: "All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life."[2]

Heroic individualism and self-realization are closely related ideas. Symbolically, a voice is found within the person which gives profound counsel and final meaning to human life. Some say it is not a voice which is found, but an ear to hear it, since the voice is wordless and requires a new way of listening and interpreting. The finest metaphors for describing transcendence come from the metaphysical poet. Here is an example: "My soul is my counsel and has taught me to give ear to the voices which are created neither by tongues nor uttered by throats. Before my soul became my counsel, I was dull, and weak of hearing, reflecting only upon the tumult and the cry. But, now, I can listen to silence with serenity..."[3]

Our contemporary vision of transcendence is fashioned from such theorizing in a variety of fields. In order to conceive of a perfection which has not yet been experienced[4] it may be necessary to study the idea as it is described in various schools of thought and at differing levels of abstraction. That which existed only as conjecture, through such deliberation, may become real, first as ideas, and later as events in the world.

R.M. Bucke, a late-Victorian Canadian psychologist, studied self-realization as cosmic consciousness in his book, subtitled: "A Study in the Evolution of the Human Mind"[5] Bucke's research was in the style of scientific psychology, in the tradition of Herbart, Spencer, Romanes, and Darwin. Here are what Bucke calls "the marks of the Cosmic Sense" some relatively observable (i.e. empirical), others, purely subjective, internal:

a. The subjective light
b. The moral elevation
c. The intellectual illumination
d. The sense of immortality
e. The loss of the fear of death
f. The loss of the sense of sin
g. The suddennness, instantaneousness, of the awakening
h. The previous character of the man - intellectual, moral, physical
i. The age of illumination
j. The added charm to the personality so that men and women are always (?) strongly attracted to the person
k. The transfiguration of the subject of the change as seen by others when the cosmic sense is actually present.[6]

Bucke's marks turn our inquiry back to the individual as the locus of experience. While the importance of the atomistic individual is affirmed, the logos[7] of his experiencing is undefined. Such has become the work of phenomenologists in many disciplines.

Emerson responds to this question about the nature of experiencing in this way: "We first share the life by which things exist and afterwards see them as appearances in nature and forget that we have shared their cause."[8]

The peculiar language of phenomenology has emerged as social scientists and philosophers attempt to "bracket" such subtleties and systematize their study. Maurice Merleau-Ponty writes: "True philosophy consists in relearning to look at the world, and in this sense a historical account can give meaning to the world quite as 'deeply' as a philosophical treatise."[9]

The language of phenomenology in action is different from self-reflective prose of phenomenologists. By use of specialized language it can guard its ideas in a glossary of strange words:

The Cognitive Style of the Paramount Reality

1. A specific tension of consciousness, namely wide-awakeness, originating in full attention to life;

2. A specific *epoché*, namely suspension of doubt;

3. A prevalent form of spontaneity, namely working (a meaningful

spontaneity based upon a project and characterized by the intention to bring about the projected state of affairs by bodily movements gearing into the outer world);

4. A specific form of experiencing one's self (the working self as the total self);

5. A specific form of sociality (the common intersubjective world of communication and social action);

6. A specific time-prespective (the standard time originating in an intersection between *durée* and cosmic time as the universal temporal structure of the intersubjective world).[10]

Or the language can baffle the reader with an apparent staccato of inanity:

> I see you, and you see me. I experience you, and you experience me. I see your behavior. You see my behavior. But I do not and never have and never will see your experience of me. Just as you cannot "see" my experience of you. My experience of you is not "inside" me. It is simply you, as I experience you.[11]

The scientific attempt to study mental experience has taken such forms in the writings of Alfred Schutz and R.D. Laing and others only after having been set in motion by Immanuel Kant 200 years ago. Karl Jaspers describes four "guiding threads of Kant's philosophical ideal" which must be comprehended together if Kant's "radiance is to be perceived."[12]

1. psychological. Our human organization with its synthesizing understanding reacts to the impressions that enter into consciousness by creating the outside world as a fiction of our human consciousness.

2. logical. The structure of objects consists in the relation between form and matter. A valid form embraces matter--thereby objects are present.

3. methodological. In its design the understanding anticipates what it knows in experience. But since by its anticipatory schema it has created experience in respect to its form, it merely finds again in experience what it has itself created.

4. metaphysical. Things in themselves affect the "consciousness as such"...From the fact of experience we deduce these two transcendent points as absolute realities: on the one hand, the thing in itself; on the other, consciousness as such.[13]

So while philosophers attempt to "prove" transcendence exists, and describe experience to the limits of our conceptual field; poets continue to sing lyrics about the state of cosmic consciousness:

> I know I am solid and sound,
> To me the converging objects of the universe perpetually flow,
> All are written to me, and I must get what the writing means.
>
> I know I am deathless,
> I know this orbit of mine cannot be swept by a carpenter's compass,
> I know I shall not pass like a child's carlacue cut with burnt stick at night.
>
> I know I am august,
> I do not trouble my spirit to vindicate itself or be understood,
> I see that the elementary laws never apologize,
> (I reckon I behave no prouder than the level I plant my house by, after all.)
>
> I exist as I am, that is enough,
> If no other in the world be aware I sit content,
> And if each and all be aware I sit content.
>
> One world is aware and by far the largest to me, and that is myself,
> And whether I come to my own to-day or in ten thousand or ten million years,
> I can cheerfully take it now, or with equal cheerfulness I can wait.
> My foothold is tenon'd and mortis'd in granite,
> I laugh at what you call dissolution
> And I know the amplitude of time.[14]

Walt Whitman's words describe the state of mind of a man outside of our everyday reality; a man endowed, as Whitman's friend and executor Bucke says, with the cosmic sense;[15] an individual who is experiencing *durée*;[16] a state of mind free of the misunderstandings Kant characterized and isolated .

> In everyday life the Ego, as it acts and thinks, lives on the level of consciousness of the space-time world. Its "attention to life" prevents it from becoming submerged in the intuition of pure duration. However, if the "psychic tension" for any reason relaxes, the Ego will discover that what formerly seemed to be separate and sharply defined items are now dissolved into continuous transitions, that fixed images have become supplanted by a coming-to-be and passing-away that has no contours, no boundaries, and no differentiations. And so Bergson concludes that all distinctions, all attempts to "separate out" individual experiences from the one unity of duration, are artificial, i.e., alien to the pure *durée* and all attempts to analyze process are merely cases of carrying over spatiotemporal modes of representation to the radically different *durée*.[17]

This kind of experiencing is as full as total involvement in the world and as subtle as awareness of self without awareness of identity, an ego. Sartre writes:

> The transcendental I is the death of consciousness[18]
>
> Transcendental consciousness is an impersonal spontaneity.[19]
>
> ...consciousness is not for itself its own object. Its object is by nature outside of it. ...[20]

b. Meaning, Transcendence, and Normal Science

Talk about transcendence commonly becomes highly personalized and metaphorical at the expense of a loss of meaning for others. This trait, brought on by the limitations of language and the nature of consciousness itself has made the cosmic sense undefinable for some scientific psychologists and any others who examine transcendence in terms of certainty and common agreement. As Thomas Kuhn writes: "Normal science, the activity in which most scientists inevitably spend almost all their time, is predicated on the assumption that the scientific community knows what the world is like."[21] As an expression of the "age of heroic materialism,"[22] normal science demonstrates an attitude of surety not only about its mastery of material, but, also about the heroic destiny of its application. "Normal science," Kuhn writes, "often suppresses fundamental novelties because they are necessarily subversive of its basic commitments."[23] No malice should be associated with such events because this attitude of suppression of "fundamental novelties" is at the heart of the method and success of normal science. Only through a positive resistance to opinion in its varied forms was modern science able to separate pure myth from nascent science. The science that emerged has mastered engineering and technology with unequalled success; but the cost has been a default of the accurate psychology latent in myth.

The fabrication of a Samurai sword traditionally has been accompanied by ritualized chants and gestures. Science was realized through the magic of ritual.[24] The psychology of self-realization has been found at the center of alchemy (by Jung); of mythology (by Newmann, Zimmer, and others); and of other esoteric studies.

c. Meaning, Transcendence and the Individual

The same scientific attitude which has enabled western man to overcome so many natural obstacles - plague, famine, slowness, weakness - isolates him from spiritual fulfillment. As long as psychological meaning is defined by communal interagreement, our

attempts at understanding the phenomenon of human meaning will be characterized by a vestige of primitivism, a "participation mystique",[25] and gravely limited. If transcendence is to have meaning that meaning cannot be defined, finally, outside of the individual and the individual's 'tacit realm' of understandings. In this instance 'we know more than we can say'.[26]

This participation mystique which serves primitive societies so well depends on a collective consciousness. In originating the concept Lucien Levy-Bruhl writes:

> I should be inclined to say that in the collective representations of primitive mentality - objects, beings, phenomena - can be, though in a way incomprehensible to us, both themselves and something other than themselves. In a fashion which is no less incomprehensible, they give forth and they receive mystic powers, virtues, qualities, influences, which make themselves felt outside, without ceasing to remain what they are.[27]

Here Levy-Bruhl sets the scene of symbol and magic, next he describes the style of consciousness:

> In other words, the opposition between the one and the many, the same and another, and so forth, does not impose upon this mentality the necessity of affirming one of the terms if the other be denied, or vice versa. This opposition is of but secondary interest. Sometimes it is perceived, and frequently, too, it is not. It often disappears entirely before the mystic community of substance in entities which, in our thought, could not be confused without absordity.[28]

Finally Levy-Bruhl writes of meaning; the method of its communication and the creation of entities:

> From the dynamic standpoint, the creation of entities and phenomena, the manifestation of such and such an occurrence, are the result of a mystic influence which is communicated, under conditions themselves of mystic nature, from one being or object to another. They depend upon a participation which is represented in quite varied forms: contact, transference, sympathy, telekinesis,[29] etc. ... What we call the natural relation of cause and effect passes unnoticed, or is of but slight importance. It is the mystic participations which are in the front rank, and frequently occupy the whole field.[30]

Such an attitude of involvement is the ancestor of our modern desire to verify mental phenomena like transcendence through some kind of objectification; empirical and intersubjective in style and scope. Transcendence is an experience, however, internal, subjective, and wordless. Here is how Ludwig Wittgenstein talks of meaning and consciousness:

> 358. But isn't it our meaning it that gives sense to the sentence? (And here, of course, belongs the fact that one cannot mean a senseless series of words.) And 'meaning it' is something in the sphere of the mind. But it is also something private! It is the intangible something; only comparable to consciousness itself.
>
> How could this seem ludicrous? It is, as it were, a dream of our language.[31]

Wittgenstein makes meaning private and at once it is ultimately removed from the collective reality. Reality, meaning, is at last private. It is not "out there", in objects and concurrences; it is not "in here" at an ego, transcendental or natural. What does this mean for philosophy? or psychology? Roger Poole writes: "...if the type of philosophy that a man chooses depends on the type of man he is, then each and every one of us has a right to a philosophy of his own, a right to a space he can think in, a right to his own subjective thought - world."[32]

Walt Whitman acclaims the self-validating nature of a person who has come to know himself transcendentally:

> I accept Reality and dare not question it,
> Materialism first and last imbuing.
> Hurrah for positive science!
> long live exact demonstration!
> ...
> Gentlemen, to you the first honors always!
> Your facts are useful, and yet they
> are not my dwelling,
> I but enter by them to an area of my dwelling.[33]

Rather than close with poetry, let us examine in part an editorial titled "paranormal science" from the Nov ___ , 1974, "New York Times". The editorial writers concerns are practical, political, as are so many of the concerns of educators.

> Scientific orthodoxy has grown increasingly remote from the interests and beliefs of a generation of Americans. Apart from the junky "pop-occult" literature, the shelves of any college bookstore give testimony to the interest in serious but long-neglected thinkers like Gurdjieff and Ouspensky, up to contemporary writers as diverse as William Irwin Thompson and Carlos Castaneda. The epithet "non-scientific" is no longer a sure ticket to oblivion.[34]

When we attempt to study consciousness and especially when we examine those enclaves of consciousness which experience self-reflection,[35]

we must describe in words something beyond words, and we must share a knowledge which is by definition private. This sort of consummate communication can only occur where individuals come to concurrent experiences as involving as the participation of the primitive and with an overtone of self-awareness which has true continuity of duration.

Summary

The intention of this discussion has been to study several principles:

1) Transcendence, or cosmic consciousness, is a function of ideas.

2) Transcendence is one individual's experience of reality.

3) Cosmic consciousness is consciousness, not of objects or social identity, but of entity, individual wholeness of intent, understanding and execution.

The Social Order

"That country is the richest which nourishes the greatest number of noble and happy human beings." John Ruskin

a. The Transcendent Individual vs. the Social Order

In much of the literature on self-realization, the discussion ends here. No mention is made of mankind collectively. Neither families, clans, nations nor states are proposed in terms of the theory of individualism. All these forms of society are put aside as necessary evils the superman must stand astride. Here are some words quoted from a newspaper interview with a member of the esoteric Pyramid Zen Society:

> Pyramid Zen literature calls society "objective and mechanistic" Rose (the founder) thinks it's a "fairy tale we've all agreed to accept."
>
> I recognize I have to function in society, but this does not mean denying the possibility of finding out who I am.[36]

The research being reported here indicates that society is far from a "fairy tale". In fact, the specific forms of sociality we each participate in combine to represent a vital aspect of the "cognitive style of the paramount reality" or everyday reality as it has been described above.[37] To be sure, societies like Pyramid Zen attempt to employ sociality as part of a transcendent reality, and to an extent they succeed. But any esoteric society that can create a working synthesis between its utopian vision and the everyday reality which most persons live amidst becomes of political significance, that is, changes the society it had formerly objected to. The cost of victory is a loss of esoteric status: the society has gone public.

Beyond those who seek transcendence in small groups are those who seek it in the company of a guru or alone. Gurus are both living and dead as they can function through words spoken or written. Even an enlightened few may not accompany the lone pilgrim and his master on their journey. The prologue of Carlos Castenada's Tales of Power is the following quotation:

> The conditions of the solitary bird are five:
>
> The first, that it flies to the highest point,
> the second that it does not suffer for company,
> not even of its own kind;
> the third, that it aims its beak to the skies;
> the fourth, that it does not have a definite color;
> the fifth, that it sings very softly.
>
> -San Juan de la Cruz, Dichos de Luz y Amor.[38]

Transcendence may be experienced only by individuals but it is not in the spirit of an either/or disdain for the social order. The paradigmatic Socrates was at once the greatest individual thinker of his age and a full-fledged member of his society. These two characteristics were consciously intertwined in his philosophy. Karl Jaspers writes:

> This distinguishes Socrates from the Sophists. Though his mercilessly questioning may make him seem one of them, he never departs from his historical foundations but piously recognizes the laws of the polis and thoughtfully examines their meaning.[39]

In the Crito as Socrates turns away all opportunity for escape from execution and portrays the Laws of Athens speaking thus to him:

> Socrates do not be surprised at what we say, but answer since you are accustomed to the use of questions and answers. If you please, what do you complain of in us and the state that you try to destroy us? First of all, did we not bring you into life, and through us your father took your mother, and begat you?
>
> Well, the laws about feeding the child and the education in which you were brought up. Did not those which had that duty do well in directing your father to educate you in mind and body?
>
> When you had been born and brought up and educated, could you say in the first place that you were not our offspring and our slave, you and your ancestors also?
>
> Are you so wise that you failed to see that something else is more precious than father and mother and all your ancestors besides -- your country...
>
> you must not give way or retreat or leave your post, but in war and in court and everywhere you must do whatever city and country commands, or else convince her where the right lies.[40]

This, remember, is not a pledge imposed on Socrates, but his own expression of his relation with the polis. It should not be disparaged as blindly patriotic because it does admit an individual course of action when the laws are perceived to be unjust. This course is that of Socrates: non-violent resistance and political persuasion. In this spirit he died and became a hero of human history. Here was an individual for whom society was part of transcendent truth and reality.

b. The Individual, the Social Order, and Transcendence

"The common intersubjective world of communication and social action,"[41] which we call here the social order, either encompasses the individual or changes to accommodate him. The so-called realized individual, whose experience is exclusively private, may imagine himself an elitist, but in fact to the stream of human events he is a nonentity, absorbed and ignored.

Schutz says simply that: "The world of working in daily life is the archetype of our experience of reality. All the other provinces of meaning may be considered as its modifications."[42] Here the implicit claim is that the ultimate reality is the everyday reality if it can be experienced by an individual acting from deliberation and choice, not compulsion.

The cognitive style of the individual must be conscious and consistent with regard to the following criteria: (1) a specific tension of consciousness (and a specific *epoché*) (2) a prevalent form of spontaneity (3) a specific form of self-experience (4) a specific form of sociality (5) a specific time perspective[43]

As one absents himself from the sociality of the everyday reality, he inevitably enters into realms of fantasy. Why? Living in one of the many worlds of phantasy we have no longer to master the outer world and to overcome the resistance of its objects. We are free from the pragmatic motive which governs our natural attitude toward the world of daily life, free also from the bondage of interobjective space and intersubjective standard time.[44]

So, in effect, transcendence is bought cheap at a cost of accomplishments in the world of everyday, working reality. What is experienced may be called, not cosmic consciousness, but a state of phantasized, or imagined, cosmic consciousness. Discovering the realm of thought has not to date removed mankind from his earthly characteristics and does not promise to do so. The archetype of our experience of reality is the world of pragmatic effects.[45] Imaginings may be useful as a person comes to himself, but at last the world outside beckons.

Democracy as a social form is compatible with the needs of the individual because it acknowledges social reality without imposing arbitrary restraint. As Dewey writes in Democracy and Education.

> A democracy is more than a form of government; it is primarily a mode of associated living... The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, is equivalent to

> the breaking down of those barriers of class, race, and national territory which kept men from perceiving the full import of their activity.[46]

Either we are political actors in the world around us or we are acted on politically without being heard. To escape into transcendental egotism is not to escape at all, but to imagine one has escaped.

c. Freedom, Meaning, and Work

The individual can find freedom and meaning in work. The kind of absolute freedom from responsibility which many idealize is what Dewey called the "illusion of freedom"[47]. Freedom is poorly described when it is considered to be spontaneous freedom of movement or speech without regard for consequences. More adequately, freedom emphasizes purpose rather than maintenance; a quality of movement toward some end in view. Both Dewey and the founders of twentieth century phenomenology write along this theme. In Experience and Education to begin his chapter on "The Nature of Freedom" Dewey claims: "The only freedom that is of enduring importance is freedom of intelligence, that is to say, freedom of observation and of judgment exercised in behalf of purposes that are intrinsically worth while."[48]

Later in the passage Dewey addresses himself directly to negative definitions of freedom, that is "freedom from responsibility," or freedom from discipline". He writes: "...freedom from restriction, the negative side, is to be prized only as a means to a freedom which is power: power to frame purposes to judge wisely, to evaluate desires by the consequences which will result from acting upon them; power to select and order means to carry chosen ends into operation."[49]

The essential quality of "being free" is found, according to these interpretations, not in escape from action on the world, but in satisfaction derived from well-conceived and executed action on the world. Kahlil Gibran expresses this thought in poetic imagery:

> You shall be free indeed when your days are not without a care nor your nights without a want and a grief,
> But rather when these things girdle your life and yet you rise above them naked and unbound.[50]

A kind of split has been proposed between the person as actor in the world of events and people, and the person as he experiences himself. Instead, true peace in the midst of care can only come about if transcendence is understood not as immunity from the world, but as movement in the world: movement which is directed by the individual and given meaning by him personally.

There is hardly an escape from such a conceptualization of freedom since there is no neutral space in the world as it now presents itself. To avoid responsibility while in the midst of our imperfect social order one cannot hide; one must flee. In fear and flight, freedom clearly does not come into being. In analyzing contemporary society Roger Poole offers this image: "The characteristic thought-condition of our age is spacelessness: pressure."[51]

Freedom can be found, the pressure can be withstood, by maintaining individuality through purposive action. The world is neither neutral nor perfect and so an individual must fashion a set of relations with the world which allow him a place to exist in self-respect. Freedom is the freedom to fashion such a network of phenomena. This is how freedom can be found in the midst of care. Freedom cannot be the freedom to escape responsibility, for there is no such escape for the living. Instead, the opportunity to frame purposes and realize their accomplishment is the opportunity for freedom.

All such descriptions center on the idea that the source of individual meaning lies not in "being" as such, an idealistic static state. Meaning is found in a condition of "being towards",[52] as Heidegger called it, which has a "vector quality of intentionality."[53] Schutz expands on this theme, writing:

> Only the already experienced is meaningful, not that which is being experienced. For meaning is merely an operation of intentionality, which, however, only becomes visible to the reflective glance. From the point of view of passing experience, the prediction of meaning is necessarily trivial, since meaning here can only be understood as the attentive gaze directed not at passing, but at already past experience.[54]

Through his emphasis on intentionality and reflection Schutz tacitly diminishes the significance of the planning and execution of intentions as well as reflection on intentional acts. The temporal relation of the individual to the act is less essential than the characteristic purposiveness of the individual's attitude throughout. Sometimes intentions are sought in an apparently passive address to phenomena, so it should not be thought that purposiveness connotes a continually aggressive or intensive posturing toward the world.

All this talk about intentionality and purposiveness is spoken of more simply in everyday language. The term which includes such attitudes and actions is work. In his lectures On Education, Immanuel Kant writes of work:

> ...man needs occupation, even occupation that involves a certain amount of restraint. Just as false a notion is it that if Adam and Eve had only remained in Paradise they would have done nothing there but sit together singing pastoral songs and admiring the beauty of nature. Were this so, they would have been tormented with *ennui* just as much as other people in the same position.[55]

Work need not be romanticized but it needs to be recognized for what it is -- useful activity -- and not counterposed to the idea of freedom. In light of the discussion that has come together here, Gibran's reflections on work appear more realistic than poetry is often thought to be. He writes: "You work that you may keep pace with the earth and the soul of the earth. For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission towards the infinite. ...to love life through labor is to be intimate with life's inmost secret."[56]

Conclusion

The transcendent individual validates his own meaning in life, and he does so not only among his thoughts, but among the opportunities and challenges the social order offers and in the world of physical events. The everyday world we are born into can be regarded as a terror or it can be understood as a magnificently complex machine which plainly needs direction which is competent and humane. If gifted individuals, society's finest expression, flee from responsibility they become responsible for the uncertainty and chaos that litters their wake.

Footnotes

1. Ralph Waldo Emerson, "Self-Reliance," Selections from Ralph Waldo Emerson, ed. S.E. Whicher (Boston, 1957), p. 158.

2. C. G. Jung, Psychological Reflections, ed. Jolande Jacobi (Princeton, 1953), p. 316.

3. Kahlil Gibran, Mirrors of the Soul, tr. Joseph Sheban (New York, 1965), prologue.

4. cf. Immanuel Kant, On Education (Ann Arbor, 1960), p. 8.

5. R. M. Bucke, Cosmic Consciousness (New York, 1969).

6. Ibid., p. 79.

7. "the expression of reason"

8. Emerson, op.cit., p. 156.

9. H. J. Blackham, ed., Reality, Man, and Existence (New York, 1965), p. 365.

10. Alfred Schutz, On Phenomenology and Social Relations, ed. Helmut Wagner (Chicago, 1970), pp. 253-254.

11. R. D. Laing, The Politics of Experience (New York, 1967), pp. 17-18.

12. Karl Jaspers, The Great Philosophers, Vol. 1 (New York, 1957), p. 263.

13. Loc. cit.

14. Walt Whitman, "Song of Myself", Leaves of Grass (New York, 1955), p. 64.

15. Bucke, op. cit., p. 215ff.

16. Bergson's term. See Schutz, op.cit., p. 61.

17. Loc.cit.

18. Jean-Paul Sartre, The Transcendence of the Ego (New York, 1957), p. 40.

19. Ibid., p. 98.

20. Ibid., p. 41.

21. Thomas S. Kuhn, The Structure of Scientific Revolutions. (Chicago, 1962), p. 5.

22. The title Kenneth Clark gives to our present age in Civilisation.

23. Kuhn, op.cit., p.5.

24. This example was illustrated by Joseph Bronowski in his BBS series, "The Ascent of Man".

25. Lucien Levy-Bruhl, How Natives Think (New York, 19--), Chapter 2.

26. A theme which runs through the work of Michael Polanyi.

27. Levy-Bruhl, op.cit., p. 76.

28. Ibid., p. 77.

29. telekinesis: "the production of motion in a body, apparently without the application of material force."

30. Levy-Bruhl, op.cit., p. 77.

31. Ludwig Wittgenstein, Philosophical Investigations (New York, 1953), p. 113e.

32. Roger Poole, Towards Deep Subjectivity (New York, 1972), p. 142.

33. Whitman, op.cit., p. 67.

34. "Paranormal Science", New York Times (Nov. - 1974), editorial pages.

35. The term "enclave of consciousness" was coined by Schutz.

36. "Pyramid Zen Group...", Columbus Citizen-Journal (January 28, 1975), Sec. B. p. 1.

37. n.b., p. 2.

38. Carlos Castenada, Tales of Power (New York, 1974), prologue.

39. Jaspers, op.cit., p.10.

40. Plato, Crito, 51a ff.

41. Schutz, op.cit., p. 254.

42. Ibid., p. 256.

43. Ibid., p. 256.

44. Ibid., p. 257.

45. Ibid., p. 256.

46. John Dewey, Democracy and Education (New York, 1916), p. 87.

47. John Dewey, Experience and Education (New York, 1938), p. 65.

48. Ibid., p. 61.

49. Ibid., p. 63.

50. Kahlil Gibran, The Prophet (New York, 1923), p. 47.

51. Poole, op.cit., p. 142.

52. Fernando Molina, Existentialism as Philosophy (Englewood Cliffs, New Jersey, 1962), p. 56.

53. Loc. cit.

54. Schutz, op.cit., p. 63.

55. Kant, op.cit., p. 69.

56. Gibran, The Prophet, pp. 25-26.